

of thine dost thou gladden us, with,
 what coining
 bringest thou (wealth) to thy
 worshippers ?¹

20. At whose hymn-accompanied libations
 does

- the showerer, the lord of the *Niyuts** the
 slayer of

YEITEA, rejoice to drink the *Soma* ^

21. Eejoicing (in our oblations), bring us wealth
 Yarga xxv.

a thousandfold; remember that thou art the
 giver
 to thy yotary.

22. These >S0wa-libations with their wives
 pro-
 ceed (to INDHA) longing to be drunk; the
 stale

Soma, pleasing to the taste, goes to the waters.³

23. The sacrificing* priests, invigorating
 (Lso>J&A)

by their offerings at the sacrifice, have
 by their
 might dismissed him to the *Avabhritha** ,

" 24. May those two golden-maned
 steeds together
 exulting bring him to our wholesome
 offering.⁵

¹ Yajur Yeda, 36. 7. Sama Yeda, II. 7. 3. 7, 1.

² The *jNtyuts'sxe* Yayu's horses, which he is said **to** have
 lent
 to Indra on one occasion ifi battle.

³ This is a very obscure verse; Sayana follows the
 explanation
 given by Yaska, *Nir.* v. 18. The epithet *patnwantah*
 "with
 their wives or protectresses " is said to allude to the two
 kinds
 of water, the *VaBatwaryah* and the *JZkadhandk*, nsed in the
Sana
 offerings. (Of. Ait. Brahm. ii. 20.) At the time of the
 Ava-
 bhritha, or concluding ceremonies of purification, the
rifisJia or

- stale Soma is thrown into the waters.
 The epithet *nichumpunah*,

which Yaska explains *niokamanena prinati*, is derived by Mahi-dhara (Yajur Y. 3. 48) from the root *chup* <lente incedere,³ and similarly the St. Petersb. Diet, explains it * schlupfrig.'

⁴ Sama Yeda, I.. 2. 2. 1. 7, with *vridhantah*.

⁶ See viii. 32, 29.